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THE

NEW JERUSALEM MAGAZINE.

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THE

NEW JERUSALEM MAGAZINE.

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JUNE, 1881.

THE OTHER WORLD.

SEVERAL ideas have been entertained by different persons at different times with regard to the other world, the tendency of which would seem to be to prevent their coming to any just knowledge of that world. The first that I will mention is that according to which the other world, as a place to be occupied by those who have lived on this earth, is regarded as being wholly in the *future*. This is, perhaps, not so often a deliberate opinion as a habit of thought. It is liable to have place in the minds of those who look for the end of the world, the resurrection, and the general judgment at a distant day, and who consider those who have died as waiting in some way for those events. With them, all knowledge of the other world is to be *waited for*.

There is another state of mind in which the other world is thought of as now existing, but as being a *great way off*, at some distant part of the universe. Of course in such case communication must be difficult, and there can be but little, if any, knowledge of what is there or what is being done there.

Another idea that is often expressed is, that no one has been there and come back to tell us. If this were true, if there really never had been any one in this world who had

been to the other, or been in the other, it would be difficult to see how we could know anything about it.

Again, among those who receive the Bible as a Divine Revelation, there are many who say that as we can know nothing of that world except by the Bible, and as there is but comparatively little said therein about that world, our knowledge, so long as we remain here, is necessarily limited to that amount; and for any further information we must wait till we go there ourselves. If the Bible contains no instruction with regard to that world, further than it seems to contain in the letter, and if the true law of Scripture interpretation is that it is to be understood the same as other books, then this reasoning would seem to be sound. For it is useless to try to find out what God has not revealed.

Again, what often works very much against the acquisition of a knowledge of the other world is the habit which many people have of saying, "Well, we shall know all about it when we get there." This assumes that we are obliged to be ignorant here, but that we shall necessarily know all about it when we die. If this assumption be correct, then there is no fault to be found with the habit.

There are others who say that they do know a great deal about the other world; that they have communications from there; that their friends have come back and told them, and that it is not necessary to have any special revelation from God to teach us about that world any more than to teach us about some other country in this world. To this we would reply that we do not certainly know whether those who appear to communicate with us are really our friends or those who profess to be our friends; secondly, that we are not satisfied with the testimony of any persons from that world if we have not any revelation from God respecting it; and, thirdly, that we want Divine revelation to teach us what is true respecting things in that world, just the same as we want it to teach us what is true in this world. We cannot depend on what men say here, nor are we willing to be left to depend on what spirits say respecting the other life.

There is another class of persons who say that "we don't *know* anything about the other world, anyway;" that "it is all theory at best." This would seem to settle the whole matter. Where it is *all* guess-work, there would seem to be but little choice. But do these people who say this know *anything?* It is commonly supposed that we know of the existence of other people beside ourselves, and of an external world by which we are surrounded, but *do* we know this? We have the testimony of certain human organs called the eyes and ears and the skin that—what? that there are other people than ourselves, and that there are material objects around us? Not at all. They tell us only of certain states in themselves, and all our knowledge amounts to is that we believe that there are other persons and things, because we have these particular states and impressions on our senses. We know these states and impressions in ourselves and we believe the rest. It is thought by many that we know material things, but do not know spiritual things; but I am happy to be able to quote here Professor Huxley, who is rightfully regarded as one of the foremost scientists of to-day, in his reply to one whom he had supposed to take this position. To such an one he says:—

"You thought that your sensations were properties of external things, and had an existence outside of yourself. You thought that you knew more about material than you do about immaterial existences. Whoso has mastered the elements of philosophy knows that the attribute of unquestionable certainty appertains only to the existence of a state of consciousness so long as it exists; all other beliefs are mere probabilities of a higher or lower order."—*Nineteenth Century*, April, 1879.

We would suppose that if any one would speak of matters of science as being sure, and of things of revelation, so-called, as matters of mere belief, it would be Professor Huxley himself who is so exclusively identified with scientific investigations; but he here says that we know absolutely nothing but our states of consciousness (which is,

by the way, not a material but a spiritual thing); and that all other beliefs, whether of material or immaterial things, are mere probabilities of a higher or lower order. Admitting this to be true, we must allow those who believe in material things alone to be satisfied with their belief, although it be of a "lower order;" but, happily, it is left for those who choose, with equal good reason, to harbor a belief in immaterial or spiritual things, as things certainly of "a higher order;" and, furthermore, if it is to be regarded as presumption for us to talk about *knowing* things that pertain to the other world, let it not be forgotten that the charge stands with equal strength against the pretence of knowing anything that takes place outside of ourselves in that which is assumed to have such an existence and is called the material world.

Notwithstanding all this, it remains true that, to every practical intent, we may and do know; only it is shown that this knowledge, so far as it pertains to anything outside of our own consciousness, is based upon belief, and this not less in the realm of nature than that of spirit, not less in relation to the things of this world than the things of the other world.

But there is one reason more, and that is perhaps stronger than any yet mentioned, why there is so little real knowledge of the other world; and that is, that men have a motive for not knowing. They prefer not to know, or prefer to think they cannot know. The knowledge of the truth respecting that world must very seriously affect men in their pursuits here. They often are in the pursuit of a certain kind of life, of conduct and dealing here, which a definite knowledge of the other life would be likely very much to disturb. Every man who wishes to do right in all respects desires to know all that he can know about the other life; but if he be otherwise disposed, if he be in any respect in the pursuit of iniquitous, malicious, or any kind of shameful ends, he does not want to know anything about another life. He wants to think and to know about this one alone.

We may therefore set it down as absolutely certain that when a man shows an habitual aversion to such subjects, or indifference to any possible knowledge of that world,— when you hear him say, "Oh! that is all theory; we don't *know* anything about it," or, "Well, we can't know about those things *here:* we shall know all about it when we get there," — there is something that is not quite right in that man's life. There is some selfishness that he is indulging. He does not wish to be wholly useful; for there is something, namely, a knowledge of the other world, which for that purpose would be useful for him to have, but which he does not "wish" to have or does not "care" to have.

On the other hand, the well-disposed man is inclined to believe. If the hope of his acquiring knowledge of that world, in a legitimate and proper way, were held out to him, he would be pleased at such a prospect; and not only so, if it were a right thing, he would be *determined to know*, and he would not be willing to wait to go into the other life for any knowledge about that world that he could possibly obtain before death. Such a disposition I will suppose all my readers to have. You are inclined to believe that something may be known by us in the present life respecting the other world, and if so you *mean* to know it so far as you are rightfully and lawfully permitted.

"But," says one, "do you in your church profess to know any more about such things than other churches, or to know it in any different way from what other churches do?" We answer, "Yes," to both questions. We do not, however, profess to know anything except by Divine revelation, and by this we mean Divine in distinction from any revelation by spirits. We believe that the knowledge of the other world is contained in the books of the Bible that constitute the Sacred Scripture or Divine Word. But this knowledge is not contained in the *letter* of Scripture, except in a very limited degree; and this is all the knowledge that other churches have, or think they ought to have. The New Church, however, believes that the Second Coming of the

Lord has taken place, and that this consisted in the revelation of another sense contained within the letter of the Sacred Scripture and of the religious doctrines that that sense involves. That sense treats everywhere of the other world. That sense was revealed from the Lord by means of a man; and, in order that that man might be made the instrument for doing it, he was made to live for twenty-seven years in both worlds at the same time. An actual experience in that world was necessary in order to enable him to explain the internal sense of the Word; but the proof that his descriptions are true is found in that internal sense. So that the New Church regards what it professes to know about the other world as revealed through the Word in its internal or spiritual sense, just as other churches look to the Word in its letter for what *they* claim to know about that world.

A knowledge of the spiritual world has now been given, for the sake of the spiritual sense of the Word and as involved in it. The use of such knowledge is that we may understand the Bible. The effect of a thing is produced according as it is understood, and not misunderstood. Knowledge of the other world is given that we may better understand the Bible and become better men and women. It is not a distant nor future, but a present world; and the better we know it, the more powerful upon us will be all the influences leading us to do good here, and so fitting us to live after death when we shall be inhabitants of that world, not only in spirit as here, but openly and consciously also.

This shows the fundamental difference between the New Church and all the forms of modern spiritualism. We believe that something new has been revealed, but that it is from the Lord and not from spirits; and that what is revealed as new was contained in the Word before, and is contained there still. We therefore go to the Word for this knowledge. It is not contained in its letter alone, but in the spiritual sense that is in the letter. Consequently, we are drawn more and more toward the Word instead of away

from it, and we say, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." (Is. viii. 20.) We believe that in the Word, spiritually understood, is contained not only what we now know about that world; but that there is absolutely no assignable limit to the amount of knowledge which we may in this life acquire concerning that world, and that the Bible will be an everlasting light in the path to that knowledge.

Let us now proceed, therefore, to a few fundamental considerations with regard to that world of which we have been speaking, and concerning which we are believed by many to know nothing. And, first, I would state this fact, that so far from that world being distant from us, either in time or space, we are in that world already; we were born there and have always lived there, and more in that world than in this world. The soul was born before the body was, and it was born in that world. The body was not formed, and then a soul put into it; but the soul was born first, and then took on a body to fit it. The body is formed by the soul comparatively as a man makes the garments which he puts on. Every exercise of the will, every affection, every thought that we have ever had, was in that world. Our will and thought are now a part of that world.

By the soul I mean the man as to his spirit. This spirit is in the human form; that is, it is in a body, not made of material but of spiritual substances. There is every organ in that body that there is in the natural body; and it is *from* these organs of the spiritual body that the natural body has its organs. It is the presence of this body with the natural body that makes the natural body alive; break the connection, and the natural body dies, as the immediate consequence.

A man has a will,—he has affections, dispositions, understanding, thoughts. Do I say he *has* these? He *is* these. They are the man. These are the real things that make the man. Pray, what would the natural body be with-

out these? And yet I cannot see this thing which I call the will, this love which animates the man and makes his real life. I cannot take it out and measure and weigh it. I know a man has thought; but I cannot measure the breadth of it by a yardstick. I know a man has a disposition, and I know something of the strength of it; but I cannot estimate it in terms of so much horse-power. Every one knows these things, and cannot help knowing them; and yet the same persons will say, "We do not know anything about the spiritual world." They might, with better reason, say we do not know anything about the material world.

If we take all the spiritual things that constitute a man, considered apart from his physical body, and put them together, they form the man as to his spirit. This is in an organized form,— a body. It is a substantial and real body. It is made of spiritual substances; and these are of a nature so different from material substances that the spiritual body can occupy precisely the same space with the natural body at the same time, and this without any interference. This is not by being made of finer substances, and so filling in unoccupied spaces, but occupying, as said before, precisely the same space, being made of substances so different as to allow of this,— different as spiritual differs from natural. A man does not see these spiritual things in himself with his bodily eyes; but yet he knows they exist, and he knows them more surely than he knows the things which he seems to see with his bodily eyes.

Every man has this spiritual body. He is this part of the spiritual world. He has in himself and constitutes so much of it. Two men constitute more of it. If we consider all the people that are living in the world, as to their spirits, they would constitute a great world of spirits. When men die here in this world, these spirits, or spiritual bodies, are separated from the natural bodies. Now, if we take into view the spirits of all the people who are now living on this earth or some other in their natural bodies, and all the spirits which have left their natural bodies, these would make the

whole spiritual world as to the persons who constitute it. For, as already said, we are there and have been there ever since we were born. All others who have been born in any other world are there as to their spiritual bodies; our departed friends are there, and all who have ever lived in this or any other world.

But a world is not made up of the inhabitants alone. Here there are the bodies of men, or the persons of men who live in the world, and there is the scenery that surrounds them; there is an earth, or there are earths, in which they live; there is a sky overhead. Each system of earths in the material universe has its sun, from which it derives its light and heat, and on which the life of things in those earths depends. Now the spiritual world has no interference with the material universe whatever. Our departed friends, who are spirits, are living in the same world that we are as to our spirits. We are in it as truly as they are. We have the same sun and sky over our heads that they do. Our spiritual bodies are now warmed by the same heat, and see by the same light, and walk upon the same ground that they do,— *only* with this difference: *we* as to our spirits are looking, seeing, and feeling through the five senses of the physical body, and by them have a conscious life in the material world alone. With *them* the physical body is taken off, and they see and feel through the senses of the spiritual body, and thus have a conscious life in that world alone. We are really always in that world; but before death our consciousness is open to this world alone: they are still with us more or less as to spirit; but their consciousness is open to that world alone. We do not see, hear, nor feel them, nor the things of their world; just as with our bodily senses we do not see, hear, nor feel our own spiritual bodies: they do not see, hear, nor feel us, nor any of the things of this world. There is no open communication from this world to that, nor from that world to this.

For this reason, although as to our spiritual bodies we are now standing on ground, we do not see that ground with

our bodily eyes. To our spiritual bodies there is a sun overhead and a whole surrounding world with its inhabitants, of which we are a part; yet we do not see these things. When we die, we also shall see these things; we shall see those with whom we have been spiritually associated there. The sun in that world is the sphere of heat and light which surrounds the Lord. This heat is love, and this light is wisdom. We are affected by these internally here; but those who, as we express it, have passed into that world, not only are affected by them as we are, but they also feel the love as warmth to their bodies, and see the wisdom as light to their eyes. So with all the things that, apart from the persons, constitute the other world: we are affected by them internally as they are, but they are affected by them externally also. All the things in that world, including our spiritual bodies and those of all who are there, were made and are made and sustained by what proceeds from the spiritual sun there, just as our physical bodies and all the things of the natural world are made and sustained by the light and heat of the natural sun.

All outward things in that world are correspondent to the kind of spirits about whom they are. Surrounding things are good or bad, beautiful or otherwise, according as the inhabitants are good or bad, spiritually beautiful or otherwise. Those who are spiritually alike appear together in that world, consequently they are congregated into societies; societies are congregated into still larger societies, and these again into still others: comparatively as in the material universe they are arranged into states, states into countries, countries into worlds, and worlds into systems of worlds. The material universe appears vast to us; but the spiritual universe is vaster still, comparatively as those who have died from this world exceed in number those who are now living on it. The Sacred Scripture has everywhere a spiritual sense, by which is meant that in every expression it has a sense which treats of the spiritual world and of the spiritual world alone.

THE SPECIAL MEDIUM OF DIVINE TRUTH TO MEN.

We learn from the Word that, after man's fall, there were "placed at the east of Eden cherubim and a flaming sword that turned every way to keep the way of the tree of life." (Gen. iii. 24.)

And we read in the Revelation, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (xxii. 14.)

These two passages, one near the beginning and the other near the end of the Scriptures, evidently refer to, substantially, the same thing. They explain one another. Falling away from the primeval good shut men out of the garden of Eden, in the midst of which is the tree of life. The cherubim and the flaming sword turning every way, were not, however, designed to exclude men utterly from the garden and from the tree of life in the midst of it, but only to keep them from entering the garden, and partaking of the fruit of the tree of life except in a worthy manner. That this is so appears more distinctly from the passage from Revelation; for that declares what gives right to the tree of life and to entrance into the city, which is here in the place of the garden; and what gives right to the tree of life, and to entrance through the gates into the city, gives admittance also through the guards at the east of the garden, through the cherubim and the flaming sword. They who keep the Lord's commandments remove the cause of their exclusion from the city, and so from the garden and the tree of life.

The Lord's commandments are not only the ten commandments, nor even these with the two great commandments, the Golden Rule, and the new commandment; these are but distinct summaries of the whole law and the prophets. The Lord's commandments, as a whole, to men are the Word as He gives it to men, the Word as He places it in our hands,

the Word as He gives it for our instruction and guidance; in one word, the letter of the Sacred Scripture. This is what stands as a wall with gates, or as cherubim and a flaming sword; and it is of such a nature that, while it effectually guards the entrance from the unworthy, it not only admits, but provides all necessary aids for the admission of, the worthy.

This brings us to our particular point; viz., That the literal sense of Scripture is the special medium of Divine truth to men.

And this is in accordance with what we are taught most fully in the doctrine of the Sacred Scripture. Under the general head of one of the sections of that work (n. 50), which is, "That the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed thereby," there are these three propositions: "1. The Word without doctrine cannot be understood. 2. Doctrine is to be drawn from the literal sense. 3. Divine truth, which doctrine is to teach, appears to none but those who are in illustration from the Lord."

In speaking upon one of these points, Swedenborg sets aside the possibility of acquiring doctrine from the spiritual sense of Scripture. He says, also, that that sense is guarded as the angelic heaven is guarded; because heaven is included in it. He says, also, "It is better, therefore, for man to study the Word in its literal sense."—S. S. n. 56

How, then, are we to come as to our real life and character into the Divine truth?

From the propositions just quoted, it is plain that we never come practically into the Divine truth until we see and receive it by illustration or enlightenment from the Lord. Though the Word cannot be understood without doctrine, the possession of even true doctrine does not necessarily involve what is meant by a real understanding of it. Even having a knowledge of the doctrine of the church as contained in the writings of Swedenborg does not necessarily give us such understanding of the Word as really effects our salvation; this we see from the following: —

"There are two ways of procuring truths which are of faith; viz., by doctrinals, and by the Word. When man procures these to himself only by doctrinals, he, in such case, has faith in those who have concluded those doctrinals from the Word, and he confirms them with himself to be true because others have said so; thus he doth not believe them from his own faith, but from the faith of others. But when he procures them to himself from the Word, and hence confirms them with himself to be true, in this case he believes them because they are from the Divine; thus from a faith derived from the Divine."—A. C. n. 5402.

In further illustration of the idea, Swedenborg continues: —

"Every one who is within the church first procures to himself the truths which are of faith from doctrinals, and also ought to procure them thence, because he is not yet endued with sufficient strength of judgment to enable him to see them himself from the Word; but in this case those truths are nothing else but (mere) knowledges; but when he is able to view them from his own judgment, if in such case he doth not consult the Word, to the intent he may thence see whether they be true, they remain with him as (mere) knowledges. Whereas, if in such case he consults the Word from an affection and end of knowing truths, he then, when he hath found them, procures to himself those things which are of faith from the genuine fountain; and in such case they are appropriated to him from the Divine."— *Ibid.*

From this it is clear that the Divine truth can only be appropriated to us by our seeing and receiving it from the letter of the Word itself, when we are in illustration or enlightment from the Lord.

The first thing, or among the first things, to be seen by light from the Lord, is the truth given in the Decalogue. It is of no avail to spiritual life to keep the commandments from any knowledge of them and their nature other than that they are from God, and so are His laws. This, as Swedenborg says, is "why they were promulgated from Mount Sinai in so miraculous a manner." He continues: —

"The miraculous promulgation of those laws was designed to show that they are not only civil and moral laws, and that to act

contrary to them is not only to do evil to a fellow-citizen and to society, but is also to sin against God: wherefore those laws, in consequence of their promulgation by Jehovah from Mount Sinai, were made laws of religious obligation; for it is evident that whatever Jehovah God commands must be with a view to stamp such religious obligation upon the thing commanded; and to show that it ought to be done for his sake, and for the sake of man's salvation."—D. L. n. 53.

When we are in light, practically to see that the Decalogue is from God, and avoid the evils it forbids as sins against him, we do an act which admits us through the gates into the city, and which causes the cherubim and the flaming sword not to hinder our admission into the garden.

Other illustrations of man's introduction into Divine truths, by seeing doctrine in the letter when he is in illustration from the Lord, the experience of regenerating men furnishes. The true doctrine may shine forth from the letter by Divine enlightenment, when doctrine previously known is in our minds, or when it is not. We may always be receiving truth from the letter when we are in such a state as to see and acknowledge it to be from the Lord. The Lord knows perfectly the state of those who can be illustrated, who are they that love truth for truth's sake; who, again, are they who love and reverence Him. And, because He knows them perfectly, He knows what from the letter of his Word it will be most useful for them to see, what will bring them a step nearer to Him and increase their love and reverence. And hence as such read the letter, here and there a passage will be illuminated; and they will see from the Lord what they have never seen before, or see clearly what they have only seen dimly before.

This, which spiritually takes place, is in correspondence with the representative phenomenon which was provided in the Israelitish church,—the shining forth of light of various colors from the urim and thummim, from the breastplate of judgment worn by Aaron.

Can we not call to mind instances of the flashing forth of points of truth of most vital importance and interest, when we have been reading or listening to the word in the letter? And have not those things, as we have brought them into life, become the very essence and substance of what is spiritual in us? What is it but those holy things which have come to us in light from the Lord when we have been reading or listening to His Word, that has brought us into the church, if we are in it? and what is it but these things, and similar ones that are to follow, which will bring us into heaven, if we are ever to enter it,— into the garden, in the midst of which is the tree of life?

The transcendent favor granted us in the knowledge that there is a spiritual sense in the Scriptures for the angels, by which we are associated with them, and in making some faint glimmerings of that sense available to men, calls for most profound appreciation and devout thankfulness on our part. This sense, however, is not the principal medium of truth to us, and only serves, in a most wonderful manner indeed, to illustrate and confirm what is given us in and through the letter.

HOUSES IN HEAVEN?

Said a bright little boy to his mother, some time ago (the mother is a neighbor of mine — an intelligent, and estimable lady, but not a receiver of, nor particularly interested in, the doctrines of the New Church),—"Before I went to the Sunday-school, I used to believe lots of things; but I don't believe them now."

"*What* things, my son," said the mother, "did you believe before you attended the Sunday-school which you don't believe now?"

"Oh! I used to believe in a heaven; but I don't believe in any now."

"Well, *I* have been connected with a Sunday-school these many years, and *I* believe in a heaven," was the mother's reply.

"What!" exclaimed the astonished child, "a *real* heaven, with streets and houses and people?"

"Yes; a real heaven," she answered. "Yet I don't feel so sure about the streets and houses, though I am told that Swedenborg, a great and good man, who claimed to have seen into heaven many times, says there are even streets and houses there."

Being present not long since where the foregoing colloquy was related by the lady herself, it naturally suggested to my mind the query, whether any other evidence than Swedenborg's own testimony could be adduced in proof of the existence of houses in heaven,—evidence which addresses itself to the intuitions of reason. I am quite sure there is such evidence, though I am by no means confident of having myself grasped any considerable fraction of it, or of my ability to present even that fraction in a manner to carry conviction to other minds. Yet this is the task I have set about,—to answer rationally, if I can, the question at the head of this article; or to ascertain how far the verdict of reason, in this as in other cases, accords with the testimony of our illustrious seer.

Turning to Webster's Unabridged, we find one of the definitions there given of heaven is, "the home of the blessed." And all good people, God's children everywhere, when they think of heaven, think of it as a HOME,—their *eternal* home. When they look forward to the time of their decease, they think and speak of it as the time when they hope to be taken home. And, when a righteous man closes his earthly pilgrimage, his neighbors say: "The good man has gone home." And they mean by this no more and no less than that he has gone to heaven.

Yes: there is heavenly meaning and heavenly music in this monosyllable,—HOME. There is meaning in it which the universal human mind perceives, and music which the universal human heart feels. Home is the hallowed spot to which our fondest affections cling; the centre of our strongest attachments, our sweetest remembrances, our brightest

hopes, our purest joys. Everything dear to the heart of a good man, everything most serene and peaceful in life, everything pleasant or even tolerable in death, clusters around this word. The soldier in the camp, the sailor on the seas, the traveller in foreign lands,—how does his eye kindle and his pulse quicken at the bare mention of this word! As sings the poet: —

> "Who that in distant lands has
> Chanced to roam
> Ne'er thrilled with pleasure at
> The name of home?"

"Very often," says a charming writer, "when the eyes are closing in death, and this world is shutting off the light from the departing soul, the last wish which is made audible, is, 'to go home.' The words break out sometimes through the cloud of delirium; but it is the soul's deepest and most central want, groping after its object, haply soon to find it as the clogs of earth clear away, and she springs up on the line of swift affection, as the bee with unerring precision shoots through the dusk of evening to her cell." *

Yes: Among all the deep wants of our nature, among the strong yearnings of every good man's heart, none are deeper, none stronger, than the want of and the yearning for a peaceful and happy home. To say of any man that he is *homeless* is to picture him as forelorn and desolate, an exile and a wanderer, not yet having reached the goal of his earthly hopes.

Now God has implanted no deep want in the human breast without providing for its gratification. As a wise and beneficent Being, he *must* provide for the ultimate satisfaction of every desire which his own boundless love has placed within us. And this universal desire for a home is one which belongs to the soul's own nature. It is rooted in our spiritual constitution,—so deeply rooted, too, that we may be sure it will not perish with the death of the material body. And when we consider that this desire increases in strength rather than diminishes as we advance in the regen-

* Rev. E. H. Sears' "Foregleams of Immortality," p. 128.

erate life, or approximate the heavenly state, how can we resist the conclusion that it will exist in heaven also, and be even stronger there than here?

And if this universal desire for a home goes with us into the other world (as it must, if it belongs to our mental or moral constitution), we may be sure that the Lord, in the plenitude of his love and wisdom, will not fail to provide for its ample gratification in heaven. For the angels would be unhappy, and heaven would be no heaven to them, if, endowed with an intense longing for a home, the means and opportunity of satisfying this thirst were denied them.

The conclusion, therefore, is forced upon us, that there are and must be homes in heaven, as there are in all the best and happiest portions of earth.

But the moment we think of the angels as having *homes*, we think of them as dwelling in *houses*,— so intimately is the idea of home associated in our minds with *some* kind of habitation. We cannot even think of human homes without human habitations of some sort; and they are no less possible in heaven than on earth.

True, the first use of houses here is defence against the storms, and shelter from the cold and heat. But this, though it be their primary and fundamental, is by no means their highest, use. A house everywhere stands as the representative image of home. It is the symbol of those home-born, home-bred, and home-felt joys which constitute "that best portion of a good man's life." Suppose there were no inclement skies, no chilling frosts, nor scorching heat, nor drenching rains, nor pitiless blasts, nor anything, indeed, to make houses necessary to bodily comfort here on earth, does it follow that human beings would then need and have no houses? By no means; for so long as the love of home lives in the hearts of good men and women, so long will some kind of habitation be sought and had as the symbol of that love. Human beings, and especially those who have made much progress in regeneration, will have houses as the sanctuaries of those pure domestic joys which are more than half the solace and sunshine and fragrance of life.

Therefore houses, though not needed in heaven as a defence against cold and storms, are needed there for their higher spiritual uses. And as sure as there dwells in the hearts of angels the love of home (and we cannot think of them as existing without this love), so sure is it that they must have houses.

Moreover, the outward or phenomenal heaven would lose half its beauty if there were no houses. Picture to yourself the loveliest rural scene imaginable,— fields and forests, trees and lawns, gardens and flowers, singing-birds and gurgling brooks, fleecy clouds and azure skies,— and the picture would be clearly defective or incomplete without human habitations. The presence of beautiful houses as the symbols of life's sweetest joys would be indispensable to the completeness of the scene. The æsthetic element of our nature demands this.

It is because the love of home is so deeply implanted in the human heart, that we always feel the need of a house as its symbol to complete the beauty of almost any landscape. Heaven, therefore, without human habitations would be lacking in one important element of beauty. It would not equal our highest conception of the celestial realm. Besides, some of the deepest, tenderest, and best feelings of the heart — feelings which can be developed and kept alive only in the sanctuary of home — could not be visibly represented in heaven without houses. Therefore, these feelings could not live — could, indeed, have no existence — in heaven; for every living thing in the hearts of the angels is pictured there under visible and correspondential forms. This is the eternal law which underlies and determines all the phenomena of the other world,— the law of Correspondence.

That there should be houses in heaven, therefore, seems altogether reasonable; and not only reasonable, but, if the inner is visibly pictured in the outer world there, there *must* be houses. The great law that determines the whole aspect of the phenomenal world in the hereafter, necessitates this conclusion. And through the operation of this same law,

the habitations of the angels ought also to be very beautiful; for these, like all their other surroundings, being the normal outbirth or true expression of their interior states, should be in exact correspondence with those states; that is, with their prevailing thoughts, feelings, dispositions, and motives,— in short, with their ruling loves.

Such is the clear verdict of reason on this subject. Such is the conclusion reached by fair and logical argument based upon certain known principles and deeply implanted desires or instincts of our better nature. And now let us see how far the disclosures made through Swedenborg agree with or justify this conclusion; for, if true, they should not be in conflict with reason. . . . The following extracts are pertinent to the inquiry, and might be greatly extended.

"Since there are societies in heaven, and the angels live as men, therefore they have habitations, and these likewise various according to each one's state of life; magnificent for those in a state of superior dignity, and less magnificent for those in an inferior condition. . . .

"I have been present with the angels in their habitations, which are precisely like those on earth called houses, but more beautiful. They contain halls, parlors, and bed-chambers in great numbers; also courts, and round about them, gardens, fields, and shrubberies. Where the angels live in societies, their habitations are contiguous, close to each other, and arranged in the form of a city, with streets, alleys, and public squares, exactly like the cities on earth. It has also been granted me to walk through them, and occasionally to enter the houses. This occurred in a state of full wakefulness, when my interior sight was opened." — H. H. nos. 183, 184.

"All the angels have their own habitations, which are magnificent. I have occasionally seen them, been in them, and admired them, and have there conversed with the occupants. They are so distinct and conspicuous that nothing can be more so. The houses on earth are scarcely anything in comparison. Indeed, the angels say that such things on earth are dead and not real; but that their own are alive and true, because they are from the Lord. Their architecture is such as to be the ground and source of the architectural art, with an indefinite variety. The angels

have assured me that, if they could have all the palaces on earth, they would not exchange their own for them. What is of stone and mortar and wood is to them dead; but what is from the Lord, or from essential life and light, this, they say, is alive,— and the more so, as they enjoy it with all the fulness of sense. For the things in heaven are perfectly adapted to the senses of spirits and angels; while things seen in the light of this solar world are altogether invisible to them. . . .

"The walls of the habitations of angelic spirits are constructed with much variety, and are adorned also with flowers, and wreaths of flowers wonderfully composed, beside many other ornaments, which are varied in an orderly succession. At one time they appear in a clear light; at another time, in a light less clear; but always with interior delight. Their houses are also changed into more and more beautiful ones, as the spirits become more perfect in character." — A. C. nos. 1626–1630.

"I have seen the palaces of heaven, which were magnificent beyond description. Their upper parts shone refulgent as if of pure gold, and their lower parts as if of precious stones. Some were more splendid than others; and the splendor without was equalled by the magnificence within. The apartments were ornamented with decorations which no words can adequately describe. . .

"I have also been informed that not only the palaces and houses, but the minutest particulars both within and without them, correspond to the interior things in the angels from the Lord; that the house itself in general corresponds to their good, and the various things within it to the various particulars of which their good is composed." — H. H. nos. 185, 186.

Now all this is seen to be in perfect agreement with the laws of the spiritual world as unfolded by Swedenborg. It is precisely what might have been logically inferred, if the ruling loves of heaven and the law that determines the phenomenal world there be what he so often tells us they are. Everything he has said about the habitations of the angels is found to be in admirable harmony with all his other disclosures, and to follow by strict logical sequence from his fundamental principles. So that, what has been revealed through him on this subject is seen in the outset to have the merit of perfect consistency.

And it is also seen to be not less reasonable than consistent. Indeed, one may stretch his imagination to the utmost, and he cannot conceive of anything essentially different from this which will begin to satisfy the demands of reason. It agrees also with the teachings of sacred Scripture, and at the same time opens up a rational and consistent meaning in texts which otherwise were unprofitable,— some of them unintelligible.

Nor is the question we have been considering one which belongs to the realm of unprofitable speculation, as the reader might at first imagine. In the light of Swedenborg's disclosures, it is seen to be (like all or nearly all his revealings of the great hereafter) one of high practical moment; and his answer, taken in connection with the underlying law revealed by him, and all the relevant and related matter which accompanies it, is found to have a direct and immediate bearing upon life and character. For when the revealed truth that there are houses in the spiritual world comes to be accepted as an actual fact, and it is seen that each one builds for himself his own enduring habitation while living here on earth,— builds it strong, symmetrical, and beautiful, or tottering, unseemly, and mean, according to his measure of fidelity or infidelity to the revealed laws of the heavenly life,— and that he will have and forever *live in* just that kind of house which he has here builded, and can never have any other,— when the principles, I say, of this spiritual building, or the laws and conditions which determine the character of each one's eternal habitation, are understood and accepted, what a strong inducement is offered to wise and righteous endeavor! what encouragement to the study of the laws of the heavenly life, and especially to the denial and repression of whatever is base and unworthy, and the exercise and development of all that is highest, noblest, and best in human character! But interesting as are these aspects of the question, and profitable as their discussion might be, I must postpone the consideration of them for the present.

THE AGES.

THE history of the race is, in the New-Church view, similar to that of a man. Childlike innocence, rational development, the waywardness of youth, the perversity of an erring manhood, reformation through Divine interposition, the unending peace and conjunction with the Lord which slowly come to the regenerate,—all these have had their eras in the world's history, as in man their periods. Thousands of years in the one case, and thousands of days in the other, make up the cycle. The long ages represented in the gold and silver and brass and iron of Nebuchadnezzar's dream-image find their course also, as the Lord by the prophet declared to him, in his own life.

There are three great sources of information on this subject, and they all now agree. The Word, seen in the light of its inner meaning, is the prime source; then comes profane history, treasured up in myths and monuments; and, last of the three, scientific research, with its sometimes uncertain, but always interesting, deductions.

These three have been set until lately against each other. The Word has been so understood as to declare, for instance, in regard to the length of human history, that which was so opposed to the traditions that, by the devout, these were condemned as untrustworthy, however carefully they had been treasured, or however unanimous was their utterance coming up from every quarter of the earth. Under the influence of such an interpretation of the Word, scientific research also was either condemned as futile, or excommunicated as heretical.

The myths, traditions, and bits of anciently written history, on their part, were not seen to be capable of unification till lately,—and so, for example, American traditions seemed to conflict with those which placed the origin of the race in the East; but now they are seen to agree. And, while there was that lack of confirmation which scientific

research alone could give, there was an appearance of irreconcilability between it and tradition. An example of this is the mythical pygmy race of interior Africa, which was referred to in Homer, and went unknown, and therefore by some was denied, three thousand years, till Schweinfurth.

Scientific research has had, as every one knows, its antagonisms with all other sources of information, and still has a few of them. When the history of it comes to be written, we shall have an amusing story of quixotic adventures. There was first the combat with the supporters of the six-thousand-year interpretation of Genesis; and science had an easy victory, which encouraged it to attack everything. Quite forgetting its work, which could only be done in calmness, it made impetuous attacks upon both revelation and tradition, and announced as triumphantly established its theories that both Bible and tradition had no credibility. Having vanquished the date of creation set by Archbishop Usher, it thought to go on and abolish creation; and it did abolish it — in its own judgment. And having dealt bravely with the traditions of the traditions, as with mediæval notions about the knowledge of ancient times, it thought the traditions themselves overthrown, and went about telling poor savages that their accounts of a better condition, of migration and degradation, were all the results of their fertile imaginations, or of the imaginations of the apes, their fathers; in short, that the stream had flowed, if they would only believe it, to a much higher level than that of the fountain.

Mr. Spencer, whose industry is wonderful, and for whose research the world owes a large debt, will figure in that history to be written. "He is inclined to doubt," says an interviewer, Rev. M. J. Savage,—"he is inclined to doubt whether life, thought, consciousness, are not results of organization, as perfume was the result of organization in a rose," to which saucy answers have already appeared in the press, though Mr. Savage thinks that this doctrine will be that of "the world-wide temple of thought in which the next thousand years of civilization will labor and worship."

But science, at its best, is wiser than this; and its general, best utterance is quite in harmony with revelation and tradition. It finds that two eras preceded that of well-known history,— the one most remote having been a pastoral age, ignorant of the arts, not ancient beyond all conception, as was once supposed when human life was attributed to the Tertiary epoch; but having its origin in Asia, and afterward spreading far and wide, leaving its traces in the caves and rock-dwellings of Europe, and having its remnants visible to-day, of course in a degenerate condition. A noted German scholar has lately called this the "childhood age." This is the doctrine of the last American books on the subject, — Winchell's "Preadamites" and Chapin's "Creation."

Scientific research has long been at work to find out all it could about a second era, which was one of superior intelligence, but evidently of lessening innocence; for it saw that the arts were in great part arts of war. The huge buildings instead of the tent dwellings, the vast treasure-houses and granaries instead of the nomadic life, had to do with armies and defence. It is certain, at least, that wars were largely influential in these changes, which must have come in slowly, while the old life still lingered and languished in many places, — being crowded outwards, as we crowd out the Indians. Upon this second period there is perfect agreement between the Word, the traditions, and the records of monuments.

Then a still lower reach, and we are in the domain of history. Then religion had become idolatry, the sensual nature ruled, and decaying civilization either left its dwelling-place a desert, or gave its treasures of art into the hands of the barbarians it once despised.

Then came the great reaction, like the reformation of a man. At first the change was slow; but at length science, becoming its own witness, tells of a great revival, of its present vigorous development, and of its hope of restoring every lost art, and winning back the old intelligence, while religion wins back the old innocence.

Thus science is coming to be in grand and total unanimity with revelation and tradition. At the same time, the Word in the light of the New Age relieves itself of the crude interpretations of former centuries, and is seen to contain a full account of the spiritual history of man, which history explains and verifies tradition. The Most Ancient Church, of which the account of the Garden of Eden and the Flood are the history, in the symbolic form of ancient wisdom; and the Ancient Church, of which the Tower of Babel and the genealogies give an account of the same sort,—are the churches of the same great eras as those described by scientific writers. The subsequent Jewish was the church of the era of lowest decline. The Christian marks ascent, and is to be divided into two epochs: of which the first, with good beginning, sank in the dark age toward the former dangers; and of which the second is the great final era, when religion and science flourish, and hasten to bring back all that has been lost, gaining beside all that comes from experience and from the great, but as yet scarcely appreciated, fact that God has manifested himself.

Hesiod tells of the ages of gold, silver, brass, and iron. This is tradition. The Word fully confirms it, and in the image of Nebuchadnezzar uses the same terms. The beginning was indeed golden. In those earlier stages of human life, ere yet men had learned to consult their own interests first of all, open association with those who had gone to the other world, and childlike love of the Father, ruled all. It was an innocent infancy. Evil was unknown, and unsuspected.

Then came the silver age, the Ancient, of which Assyria and Egypt are the types, when increasing intelligence was employed to write the Ancient Word of which the earliest portions of our Bible are a part. Following this was that low and natural era of brass and iron, when revelation in literal command was needed; for men grew brutal.

The great change, which cannot last we know, and the silver of brotherly love, came in according to the promise,

"For brass I will bring gold, and for iron I will bring silver" (Is. lx. 17). And now, with slow beginning, an age of wise innocence, the second and final Christian era, "the city of pure gold" (Rev. xxi. 18), descends out of heaven from God. Thus the circle is complete, and revelation, tradition, and research trace the pathway hand in hand.

A summary statement grouping the eras under several categories may be of interest.

I.	II.	III.
Ecclesiastical History.	N. C. Philosophy.	Symbolism.
1. Most Ancient Church.	1. Celestial.	1. Gold.
2. Ancient Church.	2. Spiritual.	2. Silver.
3. Church of Mere Forms.	3. Natural.	3. Brass and Iron.
4. Early Christianity.	4. Spiritual.	4. Silver.
5. Final Christianity.	5. Celestial.	5. Gold.

IV.	V.	VI.
Scientific Category.	Ethical Terms.	Periods of Life.
1. Primitive Ignorance.	1. Innocence.	1. Childhood.
2. Ancient Civilization.	2. Intelligence.	2. Youth.
3. Epoch of Superstition.	3. Obedience.	3. Manhood.
4. Dawn of Modern Science.	4. Neighborly Love.	4. Age.
5. Age of Invention.	5. Love to the Lord.	5. Angelic Life.

To which may be appropriately added Tennyson's lines in "Locksley Hall:" —

"Yet I doubt not through the ages an increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

TRUST.

To-day I live — to-day is mine;
Why do I pine to see
The future give some joyous sign
Of its intents to me?

To-day I have my daily bread,
To-day my strength is true;
Then, why this craven, ceaseless dread
Of some to-morrow's due?

To-day my friend is sterling gold,
His hand I clasp with joy;
Why find it slipping from my hold?
My touch betrays alloy!

This morn I saw my answered prayer
As sunlight gild the day;
Why marvel now that I should dare
The blessèd prayer to say?

Mine is the hand that hides the sun;
Mine is the doubt and fear
Which make the day, in peace begun,
A blinding woe appear.

Mine is the hand to lift for aid!
I bid these clouds away!
All hellish foes to sleep are laid
By power one's self must sway.

This choice is ours each day of life —
This choice of heaven or hell:
And all our daily bitter strife
Means that — oh, heed it well!

The clouds which shadow oft the earth
Will vanish — fall or rise;
Ours to escape them at their birth —
Behold them, and be wise.

We love the child who quickest turns
From sorrow and from wrong,
Smiles glad submission as he learns
Where punishments belong,

And trusts where we ourselves are blind,—
Trusts us beyond our speech.
So God loves those who quickest find
He's never out of reach.

USURY.

The term "usury" occurs seventeen times in the Bible, including two instances in Nehemiah and one in the Proverbs. And of these seventeen times, two only occur in the New Testament; and these both refer to the same parable, concerning the use of the "Talent."

In the Old Testament the term "usury" seems to have associated with it something objectionable, and it seems to cast reproach upon the person exacting usury or interest; while in the passages in Matthew and Luke the reproach seems to be pointed at the man who did not put money at usury.

With regard to the phrase as it occurs in the Old Testament, Michaelis, on the Laws of Moses, says: "Much of the prejudice against bargaining for interest, prevalent in the Middle Ages, may be traced to the authority of certain texts of Scripture which were understood to prohibit its exaction. It is doubtful whether they will really bear that interpretation; and, supposing that they did, nothing could be more irrational than to regard the municipal regulations of the Jews as general and fixed principles, applicable to all countries in all ages."

It is a remarkable fact that the famous reformer, Calvin, was one of the first to free himself from the prejudice formerly so prevalent, especially among religious people, against taking interest. He comments very severely on the statement of Aristotle, that, "As money did not produce money, no return could be equitably claimed by the lender."

When we turn to Swedenborg for light on this subject, we find only one direct reference to it. In A. C., nos. 9210, 9211, he says, explaining Exodus xxii. 10:—

"'Thou shalt not be an usurer;' that hereby is signified that it shall be done from charity, appears from the signification of an usurer, as one who does good for the sake of gain; for an usurer lends money to another for the sake of interest, and brings aid to another for the sake of recompense, whereas genuine charity does not regard gain or recompense as an end, but the good of its neighbor; therefore, by not being an usurer is signified that it shall be done from charity. From these considerations it is now evident what was represented by usurers who took interest; namely, they who do good for the sake of gain: hence it is clear from what ground it is said, 'Thou shalt not be an usurer, and ye shall not put usury upon another;' as also in other passages in Moses. To receive usury and interest denotes to do good for the sake of gain and recompense, thus not from charity.

"From this law concerning usury and interest it may be seen how the case is with the laws which are called judgments among the people of Israel; namely, that they ceased, together with the sacrifices and the rest of the rituals, when the Lord came into the world and opened the interior things of worship and of the Word. There are interior things from which the law concerning usury with the Jewish nation descended; wherefore when man is in interior things that law ceases, together with other like things, which were called judgments; hence that law was binding upon that nation at that time, but is not binding on Christians to whom interior things have been revealed by the Lord."

Swedenborg then adds, with emphasis:—

"Wherefore the laws of usury are altogether changed at this day from what they were among the Jews. Nevertheless the sanctity of this law does not on that account cease, or this Word is not on that account abrogated; for its sanctity remains by virtue of the interior things which are in it. Let every one, however, take heed to himself lest he should suppose that the laws of life are abrogated, such as are in the Old Testament throughout, especially in the Decalogue; for these laws are confirmed, both in the internal and external form, by reason that they cannot be separated."

It is to be noted that Swedenborg speaks of the taking of interest as a doing of good, the question being, merely, from what motive taking it shall be done; also, that the word "usury" is derived from the word "use," which represents in its true and highest sense the best that man can aim at.

From the above, three things seem evident: 1st, that usury was a form of good use in its inception; but that, 2d, it became perverted, and thence a matter of reproach, forbidden to be practised among the Jews, except as against strangers; and, 3d, that, as a form of doing good or of use, it is with Christians a duty to investigate their motives in performing the use, rather than to forego the use itself, as the Jews were bidden to do.

THE FIG-TREE.

In marked contrast with the upright, branchless palm, the fig-tree, in some of its species, is the most wide-spreading of trees; the famous banyan, or pagoda-fig, of India, sometimes casting a vertical shadow more than 1,500 feet in circumference.

The common fig-tree, however, whose fruit we use, is a small tree, but with a broad expanse in proportion to its height.

A remarkable characteristic of the fig is that the blossoms are concealed, so that the fruit is popularly supposed to be produced without blossoms. The truth is that the flower-stalk, which, in the first crop, pushes itself out in the axil of the leaf-bud before the leaf, is hollow, and bears inside a multitude of little flowers, some staminate and some pistillate. When these flowers have matured, the stalk in which they are enclosed expands into a fig,— the sweet, nutritious pulp belonging to the stalk itself, and imbedding a multitude of small, dry seed-vessels.

This low, spreading, fruitful tree must be representative of principles relating to neighborly uses, not of very interior

quality. That the fruit is produced without visible blossoms indicates that the good works to which it corresponds are not preceded by any conscious perception of interior truth. For every spiritual fruit-tree springs from a principle of use affectionately received in the mind; its leaves are intelligent perceptions of truth relating to the principle; and the blossoms, which are more delicate leaves, are perceptions of purer, more delightful wisdom concerning its uses. The joy in the perception of the ability of the loved truth to produce good uses expresses itself in the beauty and fragrance of the flower, within which is the beginning of the fruit. The olive-tree blossoms with delight in the perception of the Lord's goodness now given with such fulness that it may be imparted to others; the vine, with the sweet pleasure of communicating the wisdom and kindness of the Divine truth; but the fig is happy in the obscure knowledge that it is right to do good, and in doing kindly works with no perception of what is spiritually wise and useful, and no sense of inflowing life or illustration from the Lord. Hence the fruit seems to belong to the producer himself; the stalk thickens into sweetness, within which the living fruits, which are the Divine precepts of well-doing, remain comparatively dry and tasteless.

Such is the fruit of benevolence in children and simple good persons, who receive instruction in moral and benevolent life, accept it as something to be done, without much intelligence about it, and are full of zeal for the works prescribed. Such fruit may appear before the leaf, because it is not dependent upon intelligence. It is the abundant kindliness and morality of simple, obedient goodness.

When our first ancestors lost their spiritual love and intelligence by eating from the tree of knowledge of good and evil, because they were no longer innocent, they were said to be conscious of nakedness; yet they retained their knowledge of the forms of moral life, with which as with fig-leaves they clothed themselves.—D. P. 313.

The Jews had in their Scriptures precepts which taught

them to consider the poor, to have compassion on the widow and the fatherless, to show hospitality to the stranger, to deal their bread to the hungry, to bring home the poor that were cast out, to undo the heavy burdens, to let the oppressed go free, and to break every yoke: they prided themselves upon their knowledge of the Scriptures and upon their study of them. They were a fig-tree glorying in leaves; but when the Lord came seeking fruit upon it, He found none, and presently the fig-tree withered away.

But in the prediction of His Second Coming, the Lord gave as a sign the budding of the fig-tree: "Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." (LUKE xxi. 29, 30.) This was a sign of His coming, because the first effect of His coming would be an active interest in practical philanthropy and in all useful knowledge. Is not this spiritual sign now visible in the immense increase of benevolent feeling and work in our day? in the associations for the relief of the poor, the sick, and insane, the imprisoned, and the unfortunate of every class? in the fact that the pulpits of all the churches are inculcating the precepts of good moral life, instead of the arbitrary dogmas of the last century? and in the advance of scientific knowledge, so rapid as to cover every branch of the tree of science with a growth that almost conceals the stock of a hundred years ago? What possible explanation of this marvellous and sudden development can a fair mind suggest but the nearer approach of the Divine Spirit of wisdom and goodness?

SWEDENBORG STUDIES.

EARLY IDEA AS TO A SECOND RESURRECTION.

The gradual and rational manner in which Swedenborg was led into the light and life of the New Age is illustrated by the slight traces of his earlier views, which may be found

in the works published first after his entrance upon his high office, and is at the same time the ready and satisfactory explanation of such discrepancies, which in no case obscure the great truths which were revealed through him.

In the little work on the Last Judgment, containing an account of the destruction of the spiritual Babylon, witnessed by him, he refers to the fact that a full understanding of the subject is only to be had by a disclosure of the spiritual meaning of the Book of Revelation, and this he promises to do within two years. Speaking in this connection, he says :—

"He who knows not the internal or spiritual meaning can never divine what is meant in the Apocalypse by the dragon, and by the contest of Michael and his angels with him. . . . what by the first and second resurrection and by the thousand years," etc.—n. 43.

The reader is surprised at the mention of a second resurrection. It is mentioned again as the event by which those who had been permitted to remain in power till the judgment were deposed.

"These are all who constituted the former heaven, and who, in Apoc. xx. 5, 6, are meant by those who are not of the first resurrection. But since they were such as just described, therefore that heaven was destroyed; and they who were of the second resurrection were cast out."—n. 59.

Again, in the "Apocalypse Explained," which was the work promised, though laid aside before its completion, he wrote :—

"What the first and second death are, and what the first and second resurrection, is told in the explanation of chapters xx. and xxi."—n. 128.

The work was laid aside before these chapters were reached. All the passages quoted were written before 1760. By going back to a still earlier day, it will be seen that the common doctrine of the resurrection, which was that the righteous would rise first and enjoy a millennium, and that

then a general resurrection and judgment would take place, was the one first held by Swedenborg. This is evident from an extract from the "Adversaria," or first notes, written in 1746:—

"As to the second resurrection, which will take place at the end of the days, when God Messiah will come to judge the whole world, then at once and together all will rise from their graves." —n. 1405, GEN. l. 3.

Nos. 674 and 675 of the "Memorabilia" or "Spiritual Diary" refer to the subject in a way which shows progress in enlightenment during two years. See also to this effect n. 2339. Nos. 4891 to 4893, probably written in 1757, are entitled, "Concerning the First and Second Resurrection of the Apocalypse," and he there says that "many were seen descending, who were they of the second resurrection, who could not stay in heaven," — the class referred to in L. J., n. 59, just cited.

But all is made perfectly plain in the "Apocalypse Revealed," written in the year 1765 and the months next preceding and following. Coming to treat upon chapter xx., he wrote in an emphatic manner:—

"By 'resurrection' is meant salvation and eternal life; by the 'first' is not meant a first resurrection, but the essential and fundamental part of resurrection,— thus salvation and life eternal. For there is but one resurrection to life; a second is not given, therefore a second resurrection is nowhere named." —n. 851.

"He who does not observe can easily believe that there are two spiritual deaths, because the second death is spoken of, when indeed there is but one spiritual death, denoted here by the second death; and likewise that two resurrections are given, because the first resurrection is spoken of, when indeed but one resurrection is given, wherefore a second resurrection is nowhere spoken of." —n. 853.

Thus, under Providence, the subject was in due time made perfectly clear.

TRANSLATION OF T. C. R. n. 402.

In no. 402 of the "True Christian Religion," under head no. 18, the printed Latin stands: —

"Quod si sensualia ultimo loco sunt, per illa aperiatur via pro intellectu, ac elimentur vera per modum extractionis."

Our American translators, adhering closely to the original, render it thus: —

"That if sensual things are in the last place, a way is opened by them for the understanding, and truths are polished by the mode of extraction." — Boston edition, 1833. Other American editions have either "brightened" or "polished."

The sense into which *elimare* is here rendered, that of polishing, is in accordance with its original meaning, "to file up;" but before Swedenborg's time the word had come to be confounded with the very similar word, *eliminare*, from which we have "to eliminate." Accordingly the translator of the London edition of 1847 renders the passage: —

"Where sensual things are in the last place, a way is opened by their means for the understanding, and truths are eliminated in the way of extraction."

That this is the meaning intended by Swedenborg, is confirmed by reference to the "Arcana," n. 1645, with the doctrine explained in n. 5871. See, also, N. J. D. n. 51, where *elimantur* is rendered by "are extracted," with references to the "Arcana" as to the doctrine involved.

ALLEGED ERRONEOUS TRANSLATION OF "DIVINE PROVIDENCE," n. 136.

To the Editor:

For the charge of error, and for a proposed better translation, see "Swedenborg Studies" in the April number of this magazine.

With the *doctrine* that seems to be held by our critic, I suppose we all agree. But his changes of error seem to be based on his misapprehension of Swedenborg's language; and I cannot accept his version as a translation.

In the earlier portions of this number, we are told of an internal that cannot be compelled. Next, we are told of a class who are *in external worship only;* the nature of their

internal is disclosed, and we are told that this can be and is under compulsion or constraint. Then we are told that in the grand division of those who are *in the internal of worship* (unfortunately rendered by some "in internal worship") there is an internal that is compelled; that with the first of its two great classes the internal is under the compulsion of fear,— with the other, of love. "The beast out of the earth," the "false prophet" of the Apocalypse, seems to belong to the first of these classes; those "who dwell in the tents of Shem" seem to belong to the other. All these, different as they are, are "in the internal of worship,"— in the internal of their own worship, whether true or false, and thus distinguished from those already treated of who were in external worship alone. With each of these classes there is an internal that is compelled; but their internals differ, and the compulsion differs also. Those who are in the internal of false worship have an internal that is compelled by the fear of spiritual torment. Those who are in the internal of true worship (these, in their measure, are *in internal worship*) have an internal that is under the constraint of love only, and the fear of its loss. The internal of the first of these classes is not the internal that was treated of in the earlier portions of this number. Swedenborg says, "But this internal is not the internal of thought which was before treated of, but is the external of thought, which is here called an internal because it belongs to thought,"— that is, to thought rather than to word and deed, which are external.

None of our translators made any mistake from ignorance or from disregard of the distinction between *alter*, the second of two, and *alius*, some other; but their critic went to the closed account of those who are *in external worship alone*, to find one of the two classes; while they both belong to the grand division of those who are *in the internal of worship*, whether true or false. If direct reference had been intended to those who had already been described, Swedenborg would have used the words *illi* and *hi*,— not "unum" and "alterum."

So far in reply to the article found in "Swedenborg Studies." A word on another point.

In the "Rotch edition" I have rendered "internum coactum" by the words "a forced internal," or words to that effect. Dr. Foster did the same in his translation. Earlier translations treated "coactum" here as the noun, and gave the rendering "internal compulsion." Much is lost by this rendering and this unnecessary change of subject; the contrast between "the one" and "the other" is not fully kept, and Swedenborg's language in the close of the number is made less appropriate and less forcible.

"Coactum" *as a nominative* would be passive, according to Swedenborg's common usage; meaning "that which is compelled," or "the result of compulsion." We should hardly expect him to use this word with the active meaning, when there was ready at his hand the word *coactus*, which properly has this meaning. If Swedenborg had wished to say "internal compulsion," as he might well have said, I should have expected him to use the words *internus coactus*, rather than "internum coactum;" and I have regarded the word "coactum," which is found in an oblique case in the second division of this number, as from *coactus*. But I must not speak too strongly on this point: I need to study Swedenborg's usage more carefully. In "De Nova Hierosolyma," n. 271, and in "Arcana Cœlestia," n. 4031, "coactum" as a nominative seems to have its passive sense; in "Arcana Cœlestia," n. 7007, however, I suppose that some would attribute to it the active sense of compulsion; but careful study may show some reason for preferring the passive meaning, even here.

S. H. WORCESTER.

April 21, 1881.

[We have looked into Swedenborg's use of words for "compulsion," with the following result: We have in English the word "compulsion," denoting the act of compelling and the state of being compelled. Swedenborg has expressed the first by *coactio*, and the second by *coactum*,—the former a regularly-formed but

post-classical noun, the latter a neuter nominative form of the participle. These two words exactly express his meaning, and they may be found frequently when he is speaking of freedom and its opposite.

In A. C. n. 1937, he says, "In omni coactione ad bonum, est liberum quoddam, quod non ita appercipitur, cum in coactione est, sed usque inest;" "in all self-compulsion to good there is a certain freedom, which is not so clearly perceived during the act of compulsion, but still it is within." "In A. C. n. 5187, Erat coactio ad loquendum citius quam cogitatur, quid faciebant per abstractionem loquelæ a cogitatione et tunc per coactionem sequendi eorum loquelam;" "there was compulsion to speak more quickly than one thinks, which they effected by abstraction of speech from thought and then by compulsion to follow their speech." See also in n. 1947. This is the *act* of compelling.

For the *state* of compulsion we have *coactum* in many instances. A. C. n. 8700, "Secundum ordinem est, quod fides et charitas implententur in libero et non in coacto, et quod fides et charitas, quæ in libero implantatæ sunt, permaneant, non autem quæ in coacto;" "it is according to order that faith and charity should be implanted in freedom and not in compulsion, and that the faith and charity implanted in freedom remain, but not those implanted in compulsion." In n. 2880, "Worship from compulsion (ex coacto) is no worship." N. 5854, "Charity and faith must be implanted in freedom, never in compulsion (in coacto)." N. 1937, "By apparent compulsion (per apparens coactum)." N. 1947, "All true internal worship is done not from compulsion, but from freedom (non ex coacto, sed ex libero)." N. 9588, "Compulsion (coactum) is not from the man's will, but from that of him who compels."

D. P. n. 136 has *coactum* alone as a substantive, and n. 137 has *status coactus*,— the participle used adjectively. *Internum coactum* may therefore be read either way.— EDITOR.]

BOOK NOTICES.

SCOTCH SERMONS. 1880. New York: D. Appleton & Co. pp. 345.

THIS volume has attracted very wide attention, and has been variously treated. Some of the more pronounced Calvinist jour-

nals have condemned; some of the most independent have termed the book dangerous; the Unitarians have approved fully.

The purpose of the book is evidently to give to the world discourses from the pens of liberal ministers of the Scotch church, which was supposed until recently to contain little of the leaven of modern radicalism. The trial of Professor Smith has developed the fact that there were many ministers whose names were attached to the old creed, but whose belief had departed from it. These twenty-three sermons, from thirteen writers, show that there is a party which holds toward Calvinism the attitude of Channing toward the New England Orthodoxy of his day. Like Channing's, too, these sermons, which are much alike in style, are couched in a peaceable, refined, careful diction, far removed from the ill-educated irreverence of some American preaching. They are not destructive in their character; but are earnest, even affectionate, appeals from authority to reason. Evidences of agnosticism are not wanting, though it is frequently condemned. But there is much noble truth in them; and the mental condition they indicate seems to be, on the whole, admirable. The men, with one or two exceptions, do not seem liable to be carried on into infidelity, even if they should be persecuted.

We quote without comment some good words from various writers.

"No doubt this is much: to believe in any moral authority and submit to it; but then only have I attained to the true knowledge of Divine things when the voice that speaks *to* me is the same that speaks *in* me" (p. 38).—John Caird, D.D., *Principal of Glasgow University.*

"We may not base our reception of our faith in Christ upon our reception of his miracles, but we may base our reception of his miracles upon our faith in Christ. They become the insignia of his office, and open up to us the secret of the eternal world" (p. 74).—D. J. Ferguson, B.D., *Strathblane.*

"We may have to surrender the notion of creation out of nothing. But God is recognized as the interior essence of all things, the substance of all reality, revealing himself through all phenomena, which are the garment we see him by" (p. 124).—Professor Knight, LL.D., *of St. Andrews.*

"Judgment will be exercised not by a separate Divine decree in every case, but by the operation of a universal law" (p. 143).—William Mackintosh, D.D., *Buchan.*

"This country is sick at heart of doctrinal warfare. Laymen have ceased to persecute. And, when the mass of an army thus steps aside from the battle, no noise or spurring on the part of the officers can long carry on the fight" (p. 313).—Rev. Patrick Stevenson, *Inverary.*

"What should be our position, what the character of our search after

truth? It should not be, as is too common, a restless gadding to and fro after every new thing. Our life, in its relation to God's truth, should be a daily seeking to be led by the Spirit of Truth into wider and clearer knowledge. That we may not only 'know him that is true,' but may abide in him, let our language to our Father ever be, 'Lead me in thy truth, and teach me; on thee do I wait all the day'" (p. 333).—R. H. Story, D.D., *Roseneath.*

Surely in this spirit there is security, and the New-Churchman may well see in these sermons signs of the revival of Christianity.

The Legend of Thomas Didymus, the Jewish Sceptic. By James Freeman Clarke. Boston: Lee & Shepard. 1881. pp. 448.

Dr. Clarke, one of Boston's popular preachers and much given to theological argument, which he intends to conduct in a fair way, has here put himself in the position supposed to be occupied by the disciple Thomas, and with the aid of Renan has written a life of the Lord as it is seen by a Unitarian. Considerable space is given to the early life of Thomas, who is represented as having been by turns a Scribe, Pharisee, Essene, and unbeliever, before he met with the Lord. Miriam, our Mary Magdalene, also appears in this early part of the book, and her character is carefully drawn.

The value of the book is very little. The writer is not familiar enough with Syrian scenery to make his references to the landscape comparable with those of other writers. He does not maintain the form of the narrative; saying sometimes Yahveh and again Jehovah, Daweid and David, Zebedaios and Zabdi. He makes Thomas learnedly describe the location of a synagogue as on "volcanic rocks;" lets Miriam say in a sentence of high feeling, "O Thomas! never be too sure of anything;" puts into the mouth of Thomas's mother the advice, "Let thy mind not be like a funnel;" causes Simon Peter to name the beloved disciple "Johann (or John as we call him for shortness); lets Thomas call a rich man "a rajah;" and so forth, making the difficulty of keeping up such a narrative very clear.

The graver faults of the book are due to the weakness of the writer's position. With incredible *naïveté* he says, in his preface, "the supposition of two suppers and of a slight misplacement of events by the amanuensis of John, I have not found in the commentaries." With equal confidence in a guess, where no guessing should come, he explains the piece of money in the fish's mouth "as a misunderstood proverbial expression," and makes the four thousand eat of "food which they had concealed for their own use."

A more serious fault is the slight changing of the Lord's words, for dogmatic purposes,— a fault which will seem a crime to those not acquainted with Dr. Clarke's excellent personal character. Thus, he makes the Lord say, when the cured people blessed him, "Bless God, not man;" changes "Master and Lord" to "prophet and master;" and changes the answer to Philip thus, "How canst thou be with me, Philip, without seeing the Father? Dost thou not see that I am always with him, and that he is always with me?"

This indifference to historical truth, covering only thinly the controversial purpose of the book, lessens its value; and the Christian public will, perhaps, turn from it disappointed with the literary effort, and with the negative religion it teaches. Some miracles it allows, to be sure, and some pictures are well drawn; but the book as a whole will not add to the fame of its writer.

The End of the World: with New Interpretations of History. By W. H. Holcombe, M.D. Philadelphia: J. B. Lippincott & Co. 1881. pp. 395.

So many works on this subject have lately appeared from various quarters that we have awaited somewhat eagerly the production of one among our people as a contribution to the general discussion. This has now been done; but we find ourselves disappointed with the result. Dr. Holcombe covers carefully the subjects of the present condition of the world, the teachings of the Word on the subject, the evidences of history, the new heaven and earth. But he seems to write without that helpful, fraternal spirit which should characterize the New-Churchman's view of his fellow-man, and which was conspicuous in Swedenborg; and he makes no mention whatever of that living nearness to the Lord, which will be the heart of the new religion. In his dark picture of present conditions, "Our republic is still an experiment, our society bears in its bosom the elements of incessant conflict and final dissolution," p. 32, he asks where there is "in the whole Christian world a single family" united in the true bonds of affection, p. 52; and he declares that "the greatest blessing one can confer on a Christian is to convince him that his church is a judged and doomed institution," p. 141.

Besides this pessimism, which seems to us without warrant in teaching or fact, a dogmatic and unreasoning manner pervades the book, of which many instances might be given; but we will only

allude to a few in which error is taught. We find on p. 72 that "Jehovah came down to assume an infirm human nature, and to sanctify and glorify it;" "it is impossible," he says, "to believe that the apostolic church as a body ever possessed the spirit of Christ," p. 67; he tells the reader that "good spirits are busily engaged in antagonizing evil spheres," etc., p. 293 (see H. H., n. 292); he supposes the United States the nation indicated in L. J. n. 74, p. 331; he calls Spencer, Huxley, and Ingersoll "earnest, noble, lovable skeptics," p. 339; he believes that there is to be a great catastrophe, p. 361; and speaks of Matt. xxvii. 52, 53, as a case where the "disciples misinterpreted the phenomenon," p. 371.

We say this in no spirit of fault-finding, nor do we point out still graver errors; but we feel compelled to speak with disapprobation of a work which, written in a different spirit and with more care as to accuracy, might have been a potent instrumentality. But New Churchmen "learn to labor and to wait."

The Divine Law as to Wines. By G. W. Sampson, D.D. New York: National Temperance Society and Publishing House. 1880. pp. 356.

This work treats of its subject in a quiet, temperate way, and is evidently the result of a long study of the question, Does the Bible approve of the use of fermented wine? The writer answers decidedly in the negative, and enters somewhat fully into the etymology of the Hebrew and Greek words denoting wine in the Scriptures. It is well known that, with those occupying the position of temperance men, this is an open question, and Dr. Sampson is so impartial as to give not only the argument upon his side but also the declarations of his opponents. Thus he quotes from missionaries of long residence in Syria, whose testimony from experience is directly opposite to his view.

The author's position, that unfermented wine was used at the Passover, leads him to infer that when our Lord at the institution of the Holy Supper spoke of the "fruit of the vine," he designated unfermented wine.

No close criticism of this book is now made, as the Magazine has lately given its opinion. Of the merits of the book itself, considered merely as an argument, it is enough to say that the extreme view taken by the writer does not seem to be based upon the literal teaching of the Word.

The Reflector is a bright little sheet published monthly by Albert J. Smith, No. 1611 Fulton Street, Brooklyn, N. Y., at the price of fifty cents a year. It contains generally, along with political and business matters, an article about the New Church, written in a candid but argumentative spirit.

How we Fed the Baby. New York: Fowler & Wells. 1881. pp. 138.

This little book contains an account by a physician of the prosperous growth of his infant, who was fed but three times a day; and treats wisely of kindred subjects.

Tracts. — We trust that our readers will supply themselves with the tracts published by the American New Church Tract and Publication Society, and keep themselves supplied so as always to have the means of answering inquiries. The tasteful tract giving a statement of faith, with proof-texts, a biographical notice of Swedenborg, and a list of books with prices, will prove especially useful.

MONTHLY NOTES AND COMMENTS.

Brotherliness.

The test of religion is charity. In the early days of pure Christianity, it abounded. At the time of the Council of Nicea, it was almost unknown. A state of hard feeling had superseded the former gentleness. A difference of opinion was a ground for hatred and animadversion. Ever since then the gentle, Christ-like spirit has been lacking. The Reformers had it not, and gave and took hard blows. Down to the present day, a difference of opinion leading a man to leave a church has generally brought upon him its sentence of excommunication. Even within the churches the case is the same; and between various schools of thought in one denomination, there is often a fierce feeling of repugnance.

Such hardness can have no place in a New Churchman's mind, whether he looks upon the attempts of those without who misrepresent the Church and falsify religion, or upon those in his own communion who are led by nationality or education to see in slightly different view the objects of common interest. Not even if the traducers without seem malicious, or the differing brethren

unhelpful, has he any reason for bitterness of feeling. He never has; he never will have: all such feeling is of the former era of Christian decrepitude, and hinders the coming era of Christian might.

As we read our exchanges, we find a great deal of the old uncharitableness. Our English friends sometimes speak bitterly of the Established Church. Our friends on this side sometimes use a little hardness toward their contemporaries. It is obviously unkind to speak patronizingly of progress anywhere, or to say anything in print which could not be said in the presence of the opponent. The harmless interchange of criticism among periodicals or men is well only when it does not wound, only when we could utter it personally.

We shall be termed sentimental by those who are unwilling to have affection find any place in a periodical; but we hope that some will see the point of it, and will agree with us that all publications from whatever source are to be known as of the New Age or otherwise by applying the Divine test, "By this shall all men know that ye are my disciples, if ye have love one to another."

Convention and Conference.

The Convention meeting is held in the national capital for the first time. The Conference of Ministers, having received no invitation, holds no meeting this year; but its President suggests in an official notice that a meeting be held next year, and thereafter every other year, alternating with the Convention. We doubt the expediency of giving the two bodies this co-ordinate relation. The Convention is the general body representing the New-Church organization in America; it is constituted of ministers and delegates assembled as brethren; it has in hand the general work of the church, regulates the ministry, superintends the publication of books, governs the Theological School, employs missionaries in sections not otherwise provided for, and seeks to do more and more from year to year in performing the work of the Lord in its proper field.

The Conference has no Constitution nor avowed objects, and no legislative nor executive functions. It is simply a meeting of ministers for purposes of acquaintanceship, consultation, and mutual benefit in all matters pertaining to their work. The great importance of such a meeting, especially to those otherwise iso-

lated, is clear; and such a meeting may be held whenever the Convention brings the ministers together. If the Convention concludes on Monday, one or two following days could always be used profitably for this purpose, and every minister might go home better prepared for his work.

But it should always have the subordinate character which the lack of the important functions of the Convention would give to it, and we would deprecate any move or proposition which would seem to take the Conference out of its true place, and give it in any sense the appearance of a clerical house or of a representative body of the church.

Southern New-Church Missionary Society.

At a meeting held in Savannah, Georgia, April 30th, for the purpose of organization, eight States were represented, an organization effected, and a constitution and set of by-laws adopted. The object of the Society is "to bring to the notice of our Southern people the truths which the Lord has revealed through his servant, Emanuel Swedenborg," to distribute books, employ missionaries, and cultivate fraternal feeling. We hope and believe that the movement will prosper.

Swiss Society of Temperance.

We think that many of our readers will be glad to read the following, taken from the platform of the Swiss Society:—

"I. In a general manner, and so long as there is no abuse, the Bible authorizes the use of wine.

"II. The principle of total abstinence from all intoxicating drinks, *for those who abuse them*, results from the command of Jesus to pluck out the eye and to cut off the hand which may become the occasion of a fall.

"III. Total abstinence of those who have never abused wine, in order to the uplifting of their fallen brothers, is thoroughly according to the spirit of the Gospel.

"IV. Under the Old Covenant we find several examples of vows and abstinence, temporary or for life, which received the approval of God (Nazarites and Rechabites)."

"VIII. The principle which has inspired the foundation of the Swiss Society of Temperance, and upon which it still rests, is entirely conformed both to the letter and spirit of God's word.

"IX. It is the duty of every Christian, in consideration of the ravages which are caused by the abuse of drink, to ask himself, with the word of God in his hand, with prayer and with a spirit of true Christian charity, what, conscientiously, he can and should do to struggle in the most effective way possible to him against the progress of this ever invasive evil."

The Ontology.

Morning Light finds some fault with Professor Cabell's translation of the "Ontology," and with T. F. W's commendation of it in our January number. The points of the criticism seem to be well selected, though we regret that there should exist toward Professor Cabell the state of feeling exhibited here, and that a criticism which may be destructive of his fair reputation should be published in England, where his eminently useful labors are not well known. For ourselves, as to the suggestion of "fortunæ" for "facturæ," we confess doubt, after more careful comparison. Our statement was only, "Professor Cabell seems to have erred," and we still think that reference to our fortunes rather than to our deeds under the head of "contingents" was to be expected. These very words are brought together in A. C. n. 5508, and again in S. D. n. 4567.

The Unscientific Method.

Rev. M. J. Savage, a Unitarian clergyman of Boston, is an exponent of the "scientific method." Could anything be said having less scientific accuracy than the following remarks in his recent sermon on "My Creed"?—

"The human race has been on this planet for at least a hundred thousand years, probably for a much longer period. Man only emerged out of the twilight of barbarism into the dawn of civilization some four or five thousand years ago."

An Accession to the Ministry.

We are glad to extend a welcome to Rev. Thomas A. King, who has just joined us, coming from the Methodist Protestant Church, and finding at once a field of usefulness as minister of the First Society, Baltimore.

"By Their Fruits."

The Editor of *Zion's Herald* speaks of us as "a considerable body of excellent and exemplary people." He resides in Newtonville, Mass., and has ground for his opinion.

Improving View of the Resurrection.

A writer in *Zion's Herald* speaks boldly on the subject: —

"A corpse-resurrection, or resurrection of the body, is *nowhere* mentioned in Scripture."

True as a Caricature.

"MUCH of the error of Swedenborgianism, as we regard it, is that of a truth passed into exaggeration. It is as true as a caricature is."

We found this statement in the *Advance*, one of the strongest and freest religious weeklies; and were interested in it because in the same issue we had read some notable words in regard to the reality of the Future Life. In an editorial article on "Convent Views of Heaven," the question had been raised, "Why has the average Christian so little thrilling hope, so really languid anticipation, of the life beyond and above?" and the true answer was thought to be that "The common view contrives for its heaven a sort of celestial convent, where none but 'religious exercises' are to be admitted. Any kind of secular occupation is ruled out as profane."

The editor rebuked this view and closed thus: —

"No narrow monastic round of ceremonial, no contraction of even the contracted earthly life to a segment of its present circle, but an expansion rather to the gigantic powers and the measureless range of a full-grown heir of immortality!".

So the trouble is not that New-Church doctrine is untrue; but the definiteness of view is unpleasant. A home in a real world of spirit is the editor's "truth pressed to an exaggeration." The Holy Word is spiritual, the editor would say; but he would regard the doctrine that it had a spiritual meaning as a "caricature" of his view. We have heard of sinners who were such in a general way only, but did not admit of particular faults being pointed out.

But, seriously, this position of the *Advance* is a most interesting one, and gives encouragement. The basis of New-Church doctrine is admitted to be true, and the desire which a New Churchman has to share with this editor and all other men the treasures of the New Age will find comfort in such utterances. All progress is from generals to particulars; and the doctrines which now seem true, but exaggerated, will sometime reveal their symmetry. To "see men as trees walking" is the first step, and by and by it will be that they will see "every man clearly."

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